

ॐ नमो भगवते वासुदेवाय

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Wordings.

Shri Vallava, Iti, Barada, Iti, Dayapara, Iti, Bhaktapriya,
Iti, Bhava, Lunnthana, Kobida, Iti, Natha, Iti, Nagasayana,
Iti, Jagannibash, Iti, Alapinam, Pratidinam, Kuru, Mam,
Mukunda.

Synonyms.

Shri Vallava = Very dear to Kuxmi (Consort of Godhead).	Natha = The Lord.
Iti = Thus.	Nagasayana = One who sleeps on the bed of serpent.
Barada = Endower of benediction.	Jagannibash = Resort of cosmos.
Dayapara = Counselor merciful	Alapinam = Constantly recitor.
Bhaktapriya = Very dear to the devotees	Pratidinam = Everyday
Bhava = Reiteration of birth & death.	Kuru = Please do it
Lunnthana = Plundering	Mam = Unto me
Kobida = Expert.	Mukunda = Oh Mukunda my lord.

Translation.

Oh Mukunda my lord! please do it unto me so that I
can become a constantly recitor of addressing you thus
as by the name of very dear to Kuxmi, endower of bene-
diction, counselor merciful, very dear to the devotees,
expert in plundering the status quo of repeated birth
and death, the real Lord who lies down on the bed of
serpent and the resort of the cosmos etc.

Parport.

A devotee of Godhead is he who glorifies the Person-
ality of Godhead dictated by transcendental ecstasy.
This ecstasy is a byproduct of profound love for the
Supreme which is attained by the process of glori-
fication. In this age of quarrel and fight only
such glorificatory chanting process as is recommended
here by the King Kulasekhara is the proper way of
attaining perfection. Diseased persons infected
with material attachment and suffering from
the pangs of repeated birth and death cannot

(Muktananda Amala)

cannot realise the effect of such recitation of the glories of the Lord as much as a person suffering from the disease of Jaundice, cannot relish the taste of sugar-candy. Patient suffering from Jaundice tastes Sugar-candy as bitter as anything. Although sugar-candy by its very nature is as sweet as anything. Similarly the transcendental Name, Fame, attributes, pastimes, entourage etc. of the Personality of Godhead is sweet to those only who are recovered from the infection of material sufferings in respect of the gross body & subtle mind, in respect of dealings with the living being and in respect of our cosmic relations. On the other hand sugar-candy is the only medicine for curing Jaundice. By regular doses of sugar-candy treatment one can gradually get relieved from the affection of Jaundice and when the patient is perfectly cured — the same sugar-candy becomes as sweet as it is naturally.

Similarly the mundane people in general, so called philosophers and religiousists who are constantly suffering from the threefold miseries of material existence — can get free from such troubles simply ^{by} chanting and glorifying the holy name, fame etc. of the Supreme Lord. The Supreme Lord is all op^{er}ant Absolute Truth & therefore His Name, Fame etc. are non-different from Him. All of them ^{are} identical. The holy Name of the Lord is ^{the} Lord Himself and it is a question of realisation only. By chanting the holy names of the Lord which are innumerable, one can actually associate ~~the~~ himself with the Lord personally and such constant personal touch

with the all-spirit Lord, one can get himself spiritually self-realised. And this process of self-realisation is very much suitable for the fallen souls of this age when life is short, people are slow in understanding the importance of spiritual realisation, prone to be misled by ~~of~~ false spiritual masters ^{or associations} unfortunate in every respect and continually disturbed by manifold problems of material infections.

The King Mulashekhara, who is an ideal pure devotee of the Lord, shows us the way of offering prayer to the Lord by his own realisation. As he is a Mahajan or the authority in the line of devotional activities, it is our prime duty that we shall follow his footprints in order to achieve to the highest rank of devotional platform.

The first address of the Lord is said thus as the very dear Lord of luxmi who is the consort of the Lord. The Lord is the spiritual Personality, and His consort is the manifestation of His internal potency. By the expansion of His internal potency the Lord enjoys His spiritual paraphernalia. The Lord is not therefore impersonal or voidness, ^{in the highest spiritual realization} as it is conceived by different empiric philosophers. He is nothing of this material world ~~by~~ but He is not simply a negation of material variegatedness but He is positively the Supreme enjoyer of spiritual variegatedness of which luxmi or the internal potency is the fountain-head.

The Lord is addressed as 'Barada' because it is He only who can deliver the substance. By detaching ourselves from this association we are always in the midst of want & scarcity. But as soon as we get into touch with Him, the gradual process of endowment of all bliss

beginns. The first ailment of such bliss is the clearance of the lair of dust accumulated in our heart ~~by~~ ^{by} material association of ages & eons of years. As soon as the dust is brushed aside the clear mirror of heart reflects the presence of the Lord and as soon as we can see Him we are automatically freed from all kinds of aspirations and frustrations. At that time of liberated state everything is blissful in relation with the Lord and we have nothing to lament or nothing to desire. Following this endowment, full spiritual bliss comes upon us when full knowledge, full life and full satisfaction covering the whole existence all are ushered in.

The Lord is addressed as 'Dagadani' i.e. there is no body else, who can become a counselor, merciful friend of us, except the Lord. He is called the friend of the needy. Unfortunately we seek our friends in the mundane world at times of our need without knowing how a needy man can help another needy fellow. No mundane man thinks himself full in every respect. Even the greatest of all richmen - thinks himself needy because he is devoid of the relationship with the Lord. Everything is zero without the Lord. The Lord is the positive digit with which if the zeros added the number becomes multiplied by ten. No zero man can become a happy man without the association of the Supreme One. The Supreme One always wants to make our zero efforts valuable by His association as much as the beloved father wants his ~~to~~ unhappy son to be in the prosperous position by all means. A rebellious son however, stubbornly refuses the cooperation of the loving father & suffers thereby all sorts of miseries. The Lord therefore

not only sends His benafide representatives in all parts of the material creations but sometimes He comes Himself to reclaim His fallen sons. He also exhibits the actual life in the transcendental world and its different relations with the Lord in servitude, friendship, parenthood as well as consortship of life. All these different relations in the material world are but perverted reflections of such original order. In the mundane world we are engaged with the shadows only whereas in the spiritual world the reality exists. The Lord is so merciful that He ~~also~~ is always mindful of our difficulties in the mundane world and He is more anxious to get us back to home than we are actually anxious to go back to Godhome. He is by nature merciful upon us even in our rebelled attitude. Even in rebellious condition we get all supplies of food stuff from Him, the air, light, warmth & cold coolness and shelter from Him. We simply mismanage the paternal property so much for our life because we are detached from Him. The planning havers of men are mischievous because they have no plan to revive our lost relation with the Lord. And yet His benafide devotees do try their utmost to remind the fallen souls for going back to home or going back to Godhome. Such saintly servants of Godhome, who try to broadcast the message of transcendental relation with Him, are very dear to Him. Such men who ~~relentlessly~~ work so compassionately do get special favours from the Lord so much so that they can go back to Godhome even in this very span of life without being forced to take another birth.

The Lord is therefore specifically addressed as Bhakta-~~Prada~~^{prada} or very ~~deva~~ affectionate to His devotees.

The sublime and transcendental relation of a devotee with the Lord in terms of affectionate loving service of the Lord is described in the Bhagwat Gita very nicely. The Lord has definitely declared that He is undoubtedly ~~and~~ equally kind to all living being because all of them are His parts & parcels ~~transcend~~ spiritual sons — but out of them, those who ^{are} especially attached to Him by love & affection, are particularly dear to Him because to them (the devotees) nothing is dearer than the Lord. Lord Jesus Christ agreed to be crucified, most mercifully because He was unable to give up the preaching work on behalf of God. He was never prepared to make any compromise on the issue of disobeying God. Such a son of God and personality cannot be anything but dear to the Lord. Thakur Pradip was advised to give up the chanting of the holy name of God but He refused to do so at the risk of being flogged in the open street of 22 markets! Such is Prahlada Maharaj agreed to disagree with the views of His atheist father, Hiranyakasipu the great and voluntarily accepted different types of cruelties committed upon him by His so-called mundane father. These are some of the great examples of the renowned devotees of the world and we should simply understand how much such devotees are ~~are~~ dear to the Lord. The Lord has therefore emphatically declared that no body can perish His devotees in all circumstances*. When Amburish Maharaj was deliberately put to difficulty by the great mystic Durvasa who attempted in the exonerated life of the king, was suitably punished by the Lord even though ~~the~~ Durvasa was a powerful yogi who could approach all the gods including the Lord himself even in his material body.

* Sometimes the devotee distinguishes all family connections & worldly comforts for the Lord's service and that also at the risk of ~~some~~ ^{so many} ~~many~~ ^{challenging} ~~blocks~~ ^{blocks} in the way of ~~any~~ ^{any} life. Can the Lord forget all these sacrifices of His devoted devotee of any moment? No no the relation is reciprocal and it is clearly defined in the Bhagwat Gita.

A devotee is never anxious to see the Lord as much as he is anxious to render service to Him. But the Lord Himself does appear before the devotee as He is more anxious to see His devotee as much as an affectionate father is more anxious to his son than the son is anxious to see his father. There is no disparity in such difference of quantity in affection. It is there in the original set-up and the something is reflected here in the mind of the mundane parasite not only in human society but also in the animal kingdom. The paternal affection is exhibited even in the midst of lower animals because originally the affection in its fullness exists in God, the original father of all living beings of all different ^{species} ~~shapes~~. When an animal is killed by a man, the affectionate father God is perturbed & pained at heart ^{in the heart material energy} and the slaughter of the animal is suitably punished, as much as a murderer is punished by the lawmaker King. ^{through police action} By the mercy of the Lord a devotee develops all the good qualities of God, because the devotee can never remain in the darkness of ignorance. A father is always anxious to ~~give~~ impart knowledge and experience to his son and it depends on the choice of the son whether he does or does not accept such instruction. A submissive devotee becomes ~~and~~ automatically enlightened of all intimate knowledge because the Lord from within dissipates ignorance of a devotee by the light of self-illumination lamp bestowed by the Lord. If the Lord instructs Himself to His devotee how a devotee can remain a foolish person like a ruman waverer.

Prayers of King Kulasekhara
(Mukunda-mala).

The Father is naturally inclined to do good to his son and when the father chastises his son that chastisement is also mixed up with affection. All living entities who have lost the paradise on account of disobedience, are put into the hands of material energy for undergoing a prison life of tenfold miseries. But yet the Supreme Father does not forget the rebelled sons. He creates for them the scriptures like Vedas and Puranas ^{and purport of divine instructions} words to revive the lost relation. Intelligent persons take advantage of the knowledge contained in these scriptures and attain the highest perfection life. And ^{only} for the devotees, He descends personally to give them relief and save them from the miseries. It is foolish to limit the unlimited potency of Godhead to the status of a living being and say desperately that the Supreme Lord cannot descend! No He descends as He is for the sake of His devotees only without any inspection of material qualities. He descends to mitigate the material pangs of His devotees.

As soon as a devotee agrees to surrender unto Him the Lord takes complete charge of such devotee and being satisfied with the activities of such devotee He gives him instructions from within so that a pure devotee may advance progressively on the path of back to Godhead. He is expert in guiding such pure devotee. A pure devotee is not at all anxious for material superiority. A pure devotee does not wish to possess material wealth neither does he want to become the leader of a great following. He does not either desire to have good & beautiful wife because he knows by the mercy of the Lord ^{himself} the insignificance of such material happiness. What he desires at his heart very sincerely is to continue in the loving service of the Lord, even there is achievement & reputation for this. But when

neophyte devotee deviates from the path of devotion and simultaneously wants to enjoy sense-gratification then the all-merciful Lord very tactfully makes the bewildered devotee correct by exhibiting the ^{real} ~~correct~~ picture of this material world.

In the material world, the so-called love ~~affection~~ are covered by an illusory curtain of mercenary relation. The so-called wife & husband, the so-called parents & children or the so-called master & servant are all concerned with reciprocal money making business. As soon as the shrouding cover is removed the dead body of material love & affection is at once manifest to the naked eye. The Lord therefore, as an expert dealer, breaks the capitalistic ice of a devotee and by such action of the Lord the devotee finds himself alone in the midst of so-called relatives. And in a helpless condition only he can experience his awkward position in his so-called relations with so-called wife & children. When a man is furnished by financial ruffness no body cares to love him even the wife & children. Such ^{summing} poverty stricken devotee, more perfectly, fixes up his faith in the Lord & the Lord then delivers him from the fate of frustration.

The whole cosmic creation is an expert arrangement of delusion to the false enjoyer the living being. The living being is constitutionally a servant of the Lord. But in transcendental relation the servant & his Lord are also identical. In that relation the Lord serves the servant and the typical example is Shri Krishna being the Charioteer of Arjuna His eternal servant. The illusioned mind cannot understand this transcendental identity and therefore some of them want to lord it ^{over} the material nature ~~and~~ thus cynically want to merge into the Absolute. Forgetful of his constitutional position, the living being wants to become either a lord or a murderer but such illusions are arrangement of Mayas. The false

setup life etc, as a lord or as a mendicant is met with frustration until the living being comes to his senses. That is an expert arrangement of putting a full stop to repeated birth & death. The sensible man understands this fact and moulds his life in that direction.

The Lord is therefore addressed as Natha or the real Lord. Perfection of life is attained only by realising the real Lord. The whole material atmosphere is surrounded with unreal ~~for~~ lordship of the living being. The false lordship of the living being is so falsely changing and yet the illustrious being struggles for our lordship. Nobody wants to serve. Every one wants to be the lord although such lordship is conditional & temporary. A hard working man thinks himself to be the lord of his family and estate but actually he is a servant of desire and ~~an~~ employee of anger. Such service of the senses is neither pensionable nor terminable. The master like desire and anger are never to be satisfied. The more one serves them the more the masters exact services from the servant and as such the false overlordship till the day of annihilation. As a result of such false overlordship the living being is pushed ~~to~~ into degraded life and such foolish being fails to realize the Lord as the lord of the universe, friend of all animals and beneficiary of allants. One who knows the real Lord is called a Brahmin but who fails to know Him is called a Kripana or the miser ~~name~~ number one.

The Lord of the creative energy is called Anantashayanam. The material energy is impregnated by the glance of this feature of Lord and then she is able to give birth to

all sorts of organic and inorganic matters. This Ananthayanaam sleeps on the bed of Shesha Naga whose form is like a serpent but He is identical with the Lord. The Shesha Naga sustains by His spiritual energy all the globes and planets upon His invisible hood popularly known as Sankarsana or that which keeps balance by ~~magnetic~~ magnetic law. In the scientific world such attractive feature of the Lord is called the law of gravitation. This law of gravitation is one of the energy of the Lord which keeps all the planets & satellites floating in the air. This function of the Lord has celebrated His ^{Name} as the Supreme resort of the universes. All the universes are born along with the breathing of the Lord lying on the Shesha Naga and all of them are animated along with the intaking air. The Lord is therefore Jagannibasha - cosmic sustainer.

There are hundreds and thousands of the names of Lord Vishnu and each one of them are as powerful as the Lord Himself. Every one can chant constantly any one of such names of the Lord and thereby make a constant association with Him. There is no hard and fast rules for chanting such names. Many times and at any stage ^{place} we can freely chant the names. But unfortunate as we are, we are misled even by this simple thing. That is the way of misleading energy. One can avoid her ways simply by adherence to the lotus feet of the Lord. The being ^{Kulasekhara} prays for this facility from whom the Lord

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Wordings.

Jayatu, Jayatu, Deva, Devakinandana, Ayam
Jayatu, Jayatu, Krishna, Vishnu, Vansa, Pradepa.
Jayatu, Jayatu, Meghashyamala, Komalanga.
Jayatu, Jayatu, Prithwi, Bharanasha, Mukunda.

Synonyms.

Jayatu = All glories to	Meghashyamala = Blackish like new cloud.
Deva = The Personality of Godhead.	Komalanga = Very soft body.
Devakinandana = Son of Devaki	Prithwi = Earth
Ayam = This	Bharanasha = Remover of obstacles.
Krishna = Lord Krishna	Mukunda = Lord Shukra
Vishnu = Forefather of Krishna	
Vansa = Dynasty	
Pradepa = Lime light.	

Translation.

All glories to this Personality of Godhead known as the Son of Shrimati Devakidevi. All glories to Lord Shri Krishna who has appeared Himself as the lime light in the dynasty of Vishnu. All glories to the (Personality of Godhead) whose bodily hue is resembling the blackish colour of new cloud and is very soft also. All glories to Lord Shri Krishna known as Mukunda who is remover of all obstacles on the earth.

Purport.

The whole theme of this sloka is to reaffirm the Supreme Truth as the Supreme Person whose bodily colour and texture is also described. Impersonal Brahman cannot have a body which is actually felt as soft as anything or whose bodily hue is also visualized. The Personality of Godhead appeared as the Son of Vasudeva and Devaki because this couple entertained for a very long period, severe anxiety for having the Supreme Lord as their son.

(Matsya Purana)
 Satisfied by their persistence and determination the Supreme Lord agreed to be the Their son.
 The description of the Lord's birth in the ~~End~~ ^{Book} ~~End~~ Bhagavatam is given in which we can understand that the Lord appeared before Narada and Devaki as ~~Prady~~ Narayana with four hands but when they prayed, - the Lord became a small ~~body~~ baby with two hands. In the Bhagavat Gita the description of the Lord's birth and deeds are given as transcendental and simply by understanding the mysteries of His transcendental birth and deeds we can become liberated from the clutches of Maya and go back to Godhead.
 Therefore there is a gulf of difference between the ~~birth of~~ ^{birth of} Devaki and Lord Krishna and that of an ordinary man. The Supreme Lord is the original father of all living entities and how then He can become the son of a lady known as Devaki? Devaki cannot give birth to the Lord as much the eastern horizon can not give birth to the Sun. The Sun appears on the eastern horizon and disappears on the west but actually the sun does neither rises nor sets in. The Sun is always on the horizon but the earth is revolving. By different positions of the revolving earth the Sun appears to be rising or setting in. In the same way the Supreme Lord in His impersonal feature of Brahman He is everywhere outside and inside. He is inside of everything beginning from the gigantic universal cosmic appearance down to the atoms and electrons ~~at~~ as Paramatma. Nothing exist without His sustenance and we have already described this in the previous sloka in connection with the word ~~Jagannath~~ ^{Jagannath}. Therefore the Lord in either of His three features He is present everywhere although in His Supreme abode He is always busy with His transcendental

(Mukunda maha).
 partimes. Poor fund of knowledge cannot accommodate the idea of the Lord's appearance in Person on the face of the earth because they are not conversant with the intricacies of the Lord's transcendental position. Whenever there is the appearance of the Lord, men with poor fund of knowledge do take ~~it~~ Him to be either a super human being born with material body or a historical personality worshipped under the ~~in~~ influence of anthropomorphism. Such men with poor fund of knowledge do hover under the intoxication of either anthropomorphism or zoomorphism. But the Lord is not their plaything. He is what He is and does not agree to be a subject of their speculative mind perpetually thinking upon His impersonal feature. The Supreme position of the Absolute Truth is personal but impersonal Brahman is His effulgence as much as diffusion of light is the feature of a powerful fire. The fire is lit up at one place but it diffuses its warmth & light all round exhibiting thereby its different energies. Similarly the Supreme Personality by His variegated energies can expand Himself energetically in manifold ways and such energies are known in different designations. Men with poor fund of knowledge is captivated by one part of His energy without any penetration into the original source of the energy. Whatever material energy there is including the latent atomic and hydrogenic energies are all parts & parcels of His material energy whereas superior to this material energy is the marginal energy exhibited as the living being. Besides these energies the Supreme Lord has another energy

(Mukundamata)

which is known as the internal energy. The marginal energy has resemblance of the material energy as well as the internal energy but factually it belongs to the group of internal energy of the Lord. The living beings are therefore infinitesimal samples of the Supreme Lord qualitatively. Qualitatively both the living being as well as the Supreme Lord - are equal but quantitatively they are different because the Lord is potent with unlimited energy whereas the living entity or being infinitesimal in texture, his energy is limited by constitution.

Although the Lord is full with all energies and self-sufficient He enjoys a transcendental pleasure to become a subordinate underhand of His unalloyed devotees. There are persons who are great devotees of the Lord but cannot surpass the boundary of awe and veneration. But there are other devotees who are so ~~compas~~ intensely compact in love with the Lord that they forget the exalted position of the Lord and take Him even less important than Him. Such devotees are ~~also~~ eternal associates of the Lord and they are related with Him in higher status of friendship, parenthood and consenthood. Such devotees compact in the tie of friendship with the Lord think that the Lord is as much important as they are or even less important than they are. Devotees who are tied up in relation of transcendental friendship think of the Lord as their nourishable kiddy. They forget the exalted position of the Lord and think that unless the Lord is properly taken care of His health, He may become victim of undernourishment or may deteriorate in health. Similarly devotees in consenthood relation do deliberately rebuke Him to set Him correct and the Lord accepts those rebuking more pleasantly than the prayers of the Vedas. Ordinary devotees who are bound up by the formalities of Vedic rites ~~are~~ are unable to enter deep

into such confidential loving service of the Lord and as such they are simply engaged in impersonal calamities of imperfect realisation.

Vasudeva and Devaki or still greater than them Nanda and Yasoda are such confidential devotees of the Lord. The Lord ^{Devaki} takes pleasure in being called as the son of Devaki, the son of Nanda (Nandan), the son of Yasoda (Yasodanandan), ~~the~~ the son of King Vasarath (Vasarathi) the husband of Janaki (Janakinatha) etc. To address the Lord by such names gives him many many times pleasure than by worshipping him with the name 'The Supreme Father', 'The Greatest & the Great', 'Paramesvara' or anything of that nature which indicate volumes of love and veneration. Therefore to glorify the Lord by addressing him with the word is purposeful and conveys a transcendental weight.

As already explained herebefore, all the names of the Lord are equally powerful and potent like the Lord Himself but there are different varieties of transcendental mellows in His different transcendental names. For example it is stated in the Shastras that there are one thousand principal names of Lord Vishnu the Personality of Godhead. Out of them if a person utters the name 'Rama' ¹⁰⁰ he gets the result of chanting one thousand such names of Vishnu. Now again if somebody chants the name 'Krishna', he can ~~at~~ achieve the result of chanting the name 'Rama' for three times. In other words one Krishna name is equal to three thousand of other Vishnu names.

The King Kulashekhara has therefore selected to glorify the Lord by two specific names namely Devaki-nandan and Krishna. Krishna is the lime-light of the Vishnu dynasty because the Vishnu-dynasty is sanctified by crores of generations for the Lord's appearance in that family. It is

stated in the Shastras that a family is sanctified by 100 one hundred generations up and down if in that family a pure devotee is born. And the place where a devotee is born sanctifies up to 100 miles of radius area. If a devotee can sanctify the place and family of his birth so extraordinarily then what to speak of the family or dynasty in which he prefers to take his birth.

The question of the Lord's taking birth on the face of the globe is certainly very mysterious and therefore it is difficult to be believed by ordinary men how the all powerful supreme Lord can take his birth seemingly like an ordinary man. The matter is explained in the Bhagwat Gita (4/6). The Lord says there ~~that~~ Although I am birthless or unborn, beginningless and eternal still I appear as I have taken my birth. I do take my birth not only in the family of the human being but also in the family of the gods, aquatic, animals etc. "one may argue that ordinary living being also takes his birth in different species of life although such living soul is eternal and unborn. So what is the difference between the Lord and ordinary living being? The difference is that ordinary living being transmigrates from one species of life to another by changing the body but in the case of the Lord there is no change of the body. The Lord appears in His original body without any change. There is no difference between the Lord and His body because everything of Him is spirit and there is nothing to be distinguished between His body and soul. He is both the body and the soul. By the word 'Abhaya' in the Bhagwat Gita it is clearly defined that the Lord's body is not made of any material element. He is all spirit. Birth and death are two co-relative terms applied only in relation with the body. But the body of the ordinary living being is made of material element and therefore the two relative terms are applied in relation with his body. But the Lord's body being all spiritual & eternal, the terms of birth and death have no application at all. Neither

the Lord can be forced to take His birth in some particular family like the ordinary living being as a result of his past deeds. The Lord is the ^{Supreme Controller} ~~Lord~~ of the elements and He has no past present or future because He is beginningless. He has nothing to do with vice and virtues because ~~there~~ He is the master of all vices and virtues and Absolute. As He is there is no difference between His vices & virtues. In His relation, both vices & virtues are one and the same thing otherwise the Lord cannot be Absolute Truth. The Lord appears by His internal potency and therefore His appearances in different species of life are not the creation of the external potency Maya. Therefore those who consider that the Supreme Lord appears in different shapes after accepting a body of material element, are wrong in their imperfect vision or they don't understand the import of internal potency. In the Srimad Bhagavat & the Vedas it is enquired as to where does the Supreme Lord stand? And the reply is immediately given that He stands in His internal potency. Therefore Shripada Madhusudan Saraswati has cleared the arguments by stating that the Lord appears ~~and~~ seemingly like an ordinary being but in fact there is no difference between Him and ^{the} body. He is Absolute in ^{His} appearance ^{in all} in all species of life.

In other words both the living being and the Supreme Lord do appear in this material world under different circumstances. This different circumstances of appearance can be easily understood if the import of different potencies is also understood. As explained before ~~that~~ the Lord's potency is displayed in three aspects namely internal, marginal and external. As we have experience of material or external potency in a major capacity, generally we fail to appreciate the activities and reactions of the other two potencies. But if we try to understand the meaning of a doll and a man then we can understand the meaning of God. Take it for granted that there are three identities namely God, Man and the doll. Doll is the representative of matter or material energy. Man is the representative of Material + spiritual energy combined. But God is the representative of spiritual energy in whole. Doll is all matter ~~inside~~ internally & externally, Man is externally matter but internally spirit. But God is all spirit both internally & externally. As the doll is all matter so God is all spirit. But the man is half spirit & half matter.

Here is a statement of 32 signs of great personalities, described in the Samudraka (3).

Pancha dirgha, pancha sukshma, sapta rakta, sada unnata, Tri hraswa, - por-thu-gambhira, dwatwansa lakshmana, mahan.

1. Pancha dirgha = Five parts of the body namely the ^{nose} ~~neck~~, the hand, the thigh, and the eyes elongated.

2. Pancha sukshma = Five parts of the body namely the skin, the top of the fingers, the teeth and the hairs of the body finer and soft.

3. Sapta rakta = Seven parts of the body namely the chest, the shoulders, the nails, the nose, the eyes, the foot, the palm, the palate, the lips, and the nails are reddish.

4. Sada unnata = Six parts of the body namely the chest, the shoulders, the nails, the nose, the waist, and the mouth are elevated.

5. Tri hraswa = Three parts of the body namely the neck, the Thighs and the ~~shortened~~.

6. Por-thu = Three parts of the body namely the waist, forehead, and the chest broadened.

7. Gambhira = Three parts of the body namely the nose, the crown and the Constitution very deep.

32. The Colour of the body of the Lord as blackish as that of new cloud is also confirmed in the Brahma Samhita. But the blackishness is so beautiful that it ~~and~~ ~~even~~ surpassed the beauty of crores of cupid. This blackishness therefore does not belong to any idea of blackishness in the material world. Such statements in respect of bodily description of the Lord are not imaginary but they are the statements of those who have seen Him by their supernatural vision. Such supernatural vision is bestowed upon the devotees like, Brahma and those who follow the footprints of such pure devotees; upstarts and unbelievers cannot have any access to such transcendental vision for want of required submission.

The Lord is called The remover of all troubles on the earth. Malthus' Theory of population in the economic laws is the natural consequence of this act of removing the troubles on the earth. The theory of over-population or unwanted men are killed by the laws of nature — is exhibited by the Lord Himself in the act of His destroying the over dynasty called by the name Tadulansa. Such annihilating destructive action is continuously going on all over the universe and therefore the same situation is called 'Bhava' or that which is repeatedly destroyed and repeatedly generated. Whenever the evil-disorder

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Wordings.

Mukunda, murdhna, pranipatya, yache, Bhabantam, ekantam, yeantam, artham, abiamriti, Taba, Charanaravinde, khate, khave, may, astu, taba, prasadat.

Synonyms.

Mukunda = Oh my Lord Mukunda.
Murdhna = Bowing down my head.
Pranipatya = Bowing down.
Yache = Respectfully beg.
Bhabantam = From you,
ekantam = Ultimately,
yeantam = So far and no more.
Artham = Fulfilment of desire.

Abiamriti = Without being forgetful.
Taba = your lordship's
Charanaravinde = upon the lotus feet.
Khate khave = In every repetition of birth.
May = Mine.
Astu = Let it be so.
Taba = your
Prasadat = My mercy.

Translation.

Oh my Lord Mukunda! I do bow down my head unto the lotus feet of your lordship and respectfully ask from you the fulfilment of my desire so far that in every repetition of my birth let it be so by your lordship's mercy that without being forgetful I may always remember you.

Purport.

A pure devotee has nothing to ask from the Lord in spite of all difficulties. The world in which we live is a miserable place, it is so bad as a prison house for the ever joyful spirit soul and as a prisoner cannot move or enjoy life fully - so also the living entities who have been conditioned by the laws of material nature are doomed. They cannot have any freedom at least from the four principal miseries namely birth, death, old age and diseases. These miseries are imposed upon the living entities by the laws of external nature called Maya just for giving punishment to the forgetful living beings who are busy in making plans for lasting happiness in the desert of distress. The pure devotee knows this very well by the mercy of the Lord. The whole philosophy of life is to understand this truth. Advancement of knowledge means to understand the naked truth of this world.

and not be deluded by the so-called temporary beauty of this got up show. The material nature is not at all beautiful but it is an imitation peacock. The real peacock is a different thing and one must have a sense to understand this. The class of men who are misled after enjoying or capturing the imitation ~~peacock~~ peacock as well as the class of men who has only a pessimistic view only of the imitation peacock without any positive information of the real peacock, both are illudined by the modes of material nature. These who are after the imitation peacock are called generally the fruitive workers. And those, who simply condemn the imitation peacock without any definite information of the real peacock, are called the empiric philosophers seeking to merge into voidness out of an disgust of following a mirage.

But a pure devotee is not classified in either of the above two bewildered class. He seeks the real peacock and does not aspire after enjoying the imitation peacock nor does he condemn it in disgust like the baffled empiricist. ^{He is above all these} ~~servants of material nature~~ ^{servants of material nature, who are afraid to leave the material nature.} He seeks the substance and does not wish to ~~be~~ give it up. The lotus feet of Mukunda is the substance and King Kulasekhara as the most intelligent devotee prays to join the substance and not the shadow. A devotee of Narayana is not at all afraid of any circumstances that may befall upon him. He is not at all afraid if by chance he has to visit the kingdom of Pluto neither he is anxious to enter into the kingdom of heaven. For him both these kingdoms are

are ^{and compared with each other} equal value, ^{either} he does not aspire for them nor does he condemn them. What he desires ultimately is very nicely expressed in the words of King Kulasekhara.

A pure devotee of the Lord like King Kulasekhara does not pray to God for material wealth, followers, beautiful wife or any such imitation ^{because} because he knows the real value of such ^{got up} shows. And if by circumstance placed in such situation, he does not try to get out of it artificially or by condemnation.

Raghunath Das Goswami a great associate of Lord Chaitanya was a very rich man's son ~~with~~ equipped with beautiful wife and all other necessary paraphernalia. When he first met the Lord Sri Chaitanya Mahapada at Parikati a village about forty miles off from Calcutta, Sri Raghunath Das asked permission of the Lord for accompanying Him and thus leave his material connection. The Lord refused ~~to~~ to accept this proposal and instructed Sri Raghunath Das ~~to~~ that it is useless to leave worldly connection by sentiment or by artificial renunciation. One should have the real thing at heart i.e. one must have a complete knowledge of the physical world and behave outwardly as a worldly man but inwardly must be faithful for spiritual realization. That will help the progressive march of life. No body can cross the big ocean by a sudden jump ~~to~~ over by an imitation attempt. ~~Like~~ ^{What} ~~was~~ ^{was} possible for Hanuman by the Grace of Rama is not possible by every one. So for going across the ocean one has to wait & see and by such means only one can gradually

reach the other side. A pure devotee ^{although does} ~~does not therefore~~ bother himself what is going to happen next ~~but not blindly~~ ^{yet} with constant alertness, ^{he does} ~~so may~~ not forget his ultimate aim. King Kulasekhara therefore prays for this that ~~he~~ he may not forget the lotus feet of the Lord. Forgetfulness of the relation of the Lord and thus to remain in the overflow of material hankering is the most condemned mode of life. This is exactly the nature of animal life. In the lower animal life the living entity is completely ~~forget~~ forgetful of his relation with the Lord and therefore he is constantly busy in the matters of eating, sleeping, fearing, and sense gratification. A life of forgetfulness like this with an improved economic ^{for eating etc.} condition is the mode of modern civilization. There is a regular & definite propagation by different agents of the expended energy to root out the very seed of Divine Consciousness. This is an impossible fact. Because ^{the} Divine Consciousness of a living being may ^{be} choked up for the time being by circumstances, but it cannot be killed. The living entity ^{in his original identity} is non-destructible and so also ^{are} his ^{original} spiritual qualities. One can neither kill the spirit soul nor its spiritual qualities. To remember the Lord or a desire to serve Him ~~is~~ are the spiritual qualities of the spirit soul. You can smother down this spiritual qualities by artificial ways but such qualities will reflect in a perverted way on the mirror of material existence. The spiritual quality of serving the Lord out of transcendental affinity is reflected in a perverted way in the form of love for wine women wealth in different forms. The so-called love of material things, ~~as~~ even that of one's country, community, religion, family etc. which are accepted as superior qualifications of human kind, are all perverted reflections of love of God which is dormant in every soul. The position of King Kulasekhara is the position of a liberated soul because he does not want to pollute his genuine love of God into the love of so-called material things.

The word khava khava is very significant here. It means

reputation of birth. A pure devotee is never afraid of such reputation of births as it is done by the Jnanins who aspire after merging in the Absolute and thereby stop the process of repetition of births. In the Bhagwat Gita it is said that the birth and death of the Personality of Godhead is 'divyam' or transcendental. In the same Bhagwat Gita it is also said that the Lord and Arjuna had many many other births before the present one. The Lord remembered all such births and deaths ^{that took place} in the previous births but Arjuna did not remember them. For the Lord there is no history of past, present & future but for the living being there is history on account of his being forgetful of the past. Therefore a living entity who is a constant companion of the Lord is also transcendently situated. His birth and death are the one and the same thing because such things occurrences are ephemeral flashes only without any effect on the spiritual existence of a devotee.

A crude example may be set in here with like the cat's paw. The cat captures in her mouth both her offspring as well as her prey the rat. Both such capturing processes appear to be the same ^{act of capturing} but in fact there is a vast difference in both the processes. While carried by the mouth of the cat, sense perception of the rat and that of the cat's offspring are different by poles asunder. For the rat the capture is death stroke while for the offspring it is a measure giving ^{touch and affection} natural affinity. Therefore passing away of a devotee from the active scene of material existence & appearing as death and that of an ordinary man are different quality. The death of an ordinary being has back ground of his past good and evil deeds and as such the next birth is determined according to the reaction of such past deeds. But for a devotee the case is different. Even to the failure of a devotee is guaranteed to have his birth in the good family of a learned and devotee Brahmin or in the family of

family of a rich merchantile Vaishya. Such persons
 have a better chance to improve his spiritual
 conditions and devotional services in such well
 to do family. But in this iron age the members of
 such well to do family forget mistakes his
 prosperous condition in a different way and instead
 of improving his spiritual advancement, he
 is misled by faulty association and falls
 victim of material sensuality. In order to be
 saved from this faulty association the king
 prays ~~for~~ fervently to the Lord that he may
 not forget his kinsmen even if there is repeti-
 tion birth. A devotee, who has attained perfect
 success in the order of devotional services, does
 certainly go back to Godhead without any doubt
 and there is no question of repetition of birth or
 death. But even there is not complete perfection
 a devotee is guaranteed to have his birth in the
 human world to do families. Even if he
 is not given the chance of good parentage, the benedic-
 tion of remembering the lotus feet of the Lord is more
 than any ~~great~~ number of material assets. Constant
 remembrance of the Lord's Name, Fame, Qualities etc.
 automatically attracts - acts the magnets of
 all vices and extends the blessings of goodness.
 This constant remembrance of the lotus feet of the
 Lord means an active service of the Lord.

A ~~devot~~ pure devotee therefore does not ask from the Lord
 any material wealth, man-power, followers or even
 beautiful wife but he simply prays for unalloyed
 faith in the Lord's service. That should be the motto of
 life of all ~~for~~ prospective students in the devotional
 service.

नमो नमो

नमो नमो ॥

Wording.

Na, I aham, vande, tava, charanayo, dwandwa, adwanda, hetoh,
Kumkhipakam, gummap, Harey, narakam, na, apanetum.
Ramya, Ramya, mridulata, wandaney, Na, api, rantum.
Bhave, Bhave, hridaya, bhavaney, bhavaye, ahum, bhavantum.

Synonym.

Na = Not	Ramya = Very beautiful
Iham = I	Rama = The fair set.
Vande = do pray	Mridulata = Soft bodied dependant.
Tava = your	Mridutamulata = Soft bodied dependant.
Charanayo = Lotus feet,	Wandaney = In the pleasure garden.
Dwandwa = Pair	Na = Not
Adwanda = Non-duality,	Api = Even
Hetoh = For the reason of	Rantum = For enjoying.
Kumkhipakam = Boiling hell.	Bhave bhav = In all different
Gummap = of the severest type.	births.
Harey = Oh Hari,	Hridaya = Heart
Narakam = Hell.	Bhavaney = In the house.
Apanetum = To get rid of	Bhavaye = May develop.
	Bhavantum = you only.

Translation.

Oh my Lord Hari! I don't pray unto you and at your
lotus feet pair of feet in order to be saved from the duality
of existence with a purpose of getting rid from the
grim hell of boiling tribulations. Nor do I do so
with a purpose of enjoying soft skinned beautiful women
who reside in the garden of heaven. But I do so
with the purpose of developing you only in the core of my heart
even birth after birth?

Purpose.

There are two classes of men in relation with the
Absolute Personality of Godhead. one of them is called the
atheist who has no faith or any idea about Him &
the other is called the theist who has faith in Him
in different degrees. So far the atheists are concerned they
happen to be so on account of their series of misdeeds in the
present and past life and they are gross materialists
(1) immoral sinners (2) the fools who are and are misled
by Maya in spite of mundane erudition and scientific
knowledge. All these four classes of atheist do never
believe in the Absolute Personality of Godhead and

bonafide spiritual master. No body can know the transcendental position of ^{the} divinity by ^{direct} imperfect sense-perception. But the divinity reveals himself to a pure devotee in the proportion of transcendental services rendered unto him.

King Kulashekhar is a pure devotee and as such he is not anxious to improve himself in the standard of fruitive workers or the needy man or the distressed man of the world. Pious acts of a mundane creature may lead him towards the path of spiritual realization but direct actions in the domain of divine service need not wait for reactions of pious acts. A fully surrendered soul is a pure devotee; he does not think in terms of his personal gain or loss. He is concerned only with the service of the Lord. His heart is the residential home of the Lord because he is always engaged in the service of the Lord. The Lord being Absolute in Himself, there is no difference between His and His services. A pure devotee's heart is always full with the idea of executing the Lord's service which descends upon the pure devotee through the transparent medium of spiritual master.

The spiritual master who has come down in the authoritative line of disciplic succession is the son of God or a bonafide representative. His bonafides are proved by his invincible faith in God without being disturbed by impersonal calamities. A bonafide spiritual master cannot be an impersonalist. Such spiritual master is meant for rendering service to the Lord. He preaches the message of Godhead as the appointed agent of the Lord and he has nothing to do in the matter of gratifying the sense of numerous wretches. No body can abide by the order of an impersonal feature because service means all the items of the servant as his personal relation with the master. In the impersonal feature the so-called devotee is supposed to be merged with the Lord without any separate existence.

A pure devotee like the King Kulasekhara is therefore particularly careful about the system of spiritual suicide which leads to becoming one with the existence of the Lord. This act of merging into oneness is called 'Advaita' non-duality. Out of the five kinds of salvations 'Advaita' salvation which indicates to become one identity with the Lord, is the most unwanted objective for a devotee. A pure devotee denounces such oneness as less important than the hell.

The living beings are ~~exp~~ separated expansion parts and parcels of the Lord. The Lord expands Himself in many and separate parts for enjoying transcendental pastimes and if anybody (living being) refuses such transcendental bliss, he is at liberty to merge into the Absolute. It is something like a son, who comes out of the body of the father, wants ^{to merge again} to be one with the father. This means that the son must make a voluntary suicide sacrificing the bliss that can be achieved by filial love and enjoying the father's state. A pure devotee persistently avoids such criminal policy as the King Kulasekhara is our guidance against this pitfall.

The King also desires not to be saved from the 'Kumbhupaka' hell. The Kumbhupaka hell is experienced by the labourers in gigantic iron and steel factories. 'Kumbha' means the boiler. If somebody is put into a boiler and is ~~set~~ ^{set} in the process of cooking, he can have some idea of the experience in the Kumbhupaka hell. There are innumerable types of hellish engagements and by the grace of the illusory energy

such hellish engagements are accepted by the illusioned living being as an endowment of gift. The modernised industrial enterprises, the mills and factories fully equipped with up to date machineries ~~and~~ are different types of 'Kumbhipaka' hell and the organisers of these industrial enterprises accept them as advancement of economic well fare. The well fare conditions are directly experienced by the labourers or the workers in such factories and the organisers who ~~exploit~~ exploit such labouring mass of people, do also accept to become one of them some time after. Intelligent persons do want to be saved from such 'Kumbhipaka' hell. But a pure devotee does not ~~work~~ work even to be saved like them by the prayers of God. A pure devotee of Narayana looks equally upon heavenly happiness, transcendental bliss of becoming one with the Lord or the hellish tribulations experienced in the 'Kumbhipaka' hell. He is not at all interested in them because he is always engaged in the transcendental loving service of the Lord. Even in the 'Kumbhipaka' hell a devotee can adjust a situation of Vairamathy by the grace of the Lord. In the Bhagwat Gita and in all other revealed scriptures it is said that the Lord lives with every living being. As such ~~such~~ living being who is destined to live in the Kumbhipaka hell has also

along with him his eternal companion the Lord in His localised aspect as Paramatma. But by the inconceivable power of the Lord — He remains aloof from such hellish circumstances — as much as the air and sky apparently both mixed together remain separately even though they are ~~all~~ both all pervading by nature. The devotee also in the same manner like his Lord does not remain anywhere in this material world except in the service of Venkumtha although apparently he appears to be living along with other mundane creatures. That is ^{the} overlordship of the Supreme Lord by His inconceivable power, and that is the prerogative of a pure devotee endowed by the Lord upon His devotee. The devotee does not want it consciously or unconsciously but the Lord is careful about His devotee as much as the mother is always careful about her little riddy who is completely surrounded and sent to the care of the mother.

A pure devotee like the King Kulashekhera is as much reluctant to have association of beautiful soft skinned attractive women. There are different grades of women in different places of the universe. Even in on the surface of the earth on which we live, there ^{are} different types of colourful women who are enjoyed by different types of men in different countries. But in other planets which are sufficiently distributed all over the universal space, there are many many beautiful spots enjoyable and desirable by the living being. The nearest and dearest of all of them is the spot in the Swargaloka called by the name Nandan Garden. In this Nandan Garden or Eden Garden — eligible domiciled persons can enjoy varieties of beautiful women called by the name Apsaras. These Apsaras are generally enjoyed by the mundane gods as we have heard something in ^{the} matters of ^{the} great Mughal Kings & Nawabs. These kings & Nawabs are ~~imprisoned~~

with shrao before the demi-gods residents of Swargaloka situated in the third station of the cosmic atmosphere. The inner tendency of enjoying is there in the core of the heart of every living being ~~but~~ but such tendency is misused in the conditioned or diseased state of material existence. The more such conditions are ~~existing~~ encouraged the more the period of material existence is extended. It is advised therefore that a living entity should accept ^{service} enjoyable ~~the~~ subject just for the upkeep of the material body and ~~not~~ not for satisfying the ~~the~~ tendency of sense-enjoyment. The restraint is imposed not by force but there must be a voluntary will for ~~such~~ such restraint. Such restraint however is automatically develops in the course of executing devotional service and as such there is no necessity for exerting oneself extravagantly, ~~for~~ who is already engaged in the devotional services like the King of the world.

The pure devotee therefore without a positive desire for enjoyment and without a negative attitude for voluntary restraint. It is only to engage ~~himself~~ himself in the transcendental loving service of the Lord. There is no need of ~~being~~ handkerchief after negation or automatically the mode of affirmation. In the dual activities of material existence, one should not ^{for anything} bother much about these positive or negative ~~aspects~~ but one must increase the trend of ^{for anything} asperity the service of the Lord without any stop.

125.

नास्त्येव शक्यम् तदभावात् ।
 Nasta dharmey na vacu nichaye na ~~eva~~ kamopalbhogey
 yad shakyam tad bhavatu bhagavan! parva karma karmurupam.
 Ekad prartham mama bahumatam janmajanmantarepi
 Tat padam bhoro bhagata nischala bhakti rasu.

Synonyms.

Nasta = Not even special attachment	yad = Whatever
Dharmey = In the matter of religiosity.	Shakyam = Inevitable,
Na = Neither	Tad = That
Vacu nichaye = In the matter of accumulating wealth.	Bhavatu = Let it be happened.
Na = Neither	Megaban = Oh my Lord.
Eva = even	Parva = Providus
Kamopalbhogey = In the matter of sense enjoyment.	Karma = Seeds,
	Karmurupam = In accordance with

Etad = This much
 Prarthana = Behaves to ask
 Mama = on my part
 Bahukataam = The most dearest
 Janma = Birth
 Samantam = After birth
 Apr = Even

Tat = your
 Padamabhyanga = Lotus feet
 yuga = Pairs
 Vyata = Respected
 Nischala = unflinching
 Bhakti = Devotional services
 Astu = May be there.

Translation.

Oh my Lord! I have no special attachment for religiosity
 neither in the matter of accumulating wealth and fortune.
 Nor I have any inclination for enjoying sense gratification.
 Let there be what it may come upon me as they are
 inevitable in accordance with the result of my past
 deeds. But this much is my most dearest prayer
 unto you that let there be an unflinching devotional
 service attitude unto the pairs of your ~~lotus~~ Lotus feet
 even after repetition of births after births.

Paraphrase.

Development of human consciousness attains perfection
 in the beginning of moral and ethical principles from
 gross materialistic ^{life} of eating, sleeping, fearing and
 sense-gratification. These ethical principles and
 moral conventions develop further into religious
 consciousness culminating into an imaginary presence
 of God without any practical realization of Truth.
 All these stages of God consciousness is called
 religiosity ^{of various degrees} which promises material prosperity
 of different grades. People in general who have
 developed this conception of religiosity, do perform
 various sacrifices, give in charity and ~~are~~ ^{are} under
 goes different types of austerity and penance,
 with a view of future reward in material
 prosperity. Such religious men are called
 fruitive workers whose goal of life is to
 gain ~~for~~ ^{they in} some material reward which ~~is~~
 is utilised for different types of sense-gratification.
 Material reward is a necessary condition for
 sense gratification and most people ~~are~~
 therefore try to be a so-called religious

men with a view to material ~~gain~~ name fame and gain. But actually the purpose of religiosity is different. Apart from the etymological meaning of the English lexicon religion - in Sanskrit the synonymous ~~word~~ word ~~is~~ dharma means the highest quality of the living being which is called eternal servitude or to render service to the Supreme Truth Krishna the absolute Personality of Godhead. This transcendental qualification of ~~eternal servitude~~ ^{servings} is misplaced in material conditions under different ~~conditions~~ called by the names (1) fruitive work (2) economic development (3) paraphernalia of sense gratification and (4) negation of all material variegation by frustration expressed in one word called salvation.

Religiosity therefore does not ~~not~~ culminate in either ⁱⁿ economic development or sense-gratification or salvation. The highest perfection of religiosity is to attain complete satisfaction of the spirit soul which is attained by devotional service to the Lord who is beyond the perception of the material senses. The eternal servitorship of the living being is related with the eternal ~~to be~~ Supreme Being and such service attitude is never hampered by any ~~sort~~ sort of material hindrances. Such transcendental service is above the plane of salvation and therefore it does not aim at any kind of material exchange in name, fame or gain. When one is engaged in such transcendental loving service of the Supreme Being - The servitor attains a stage of contrary status of detachment from material name fame and gain. Material name fame and gain are aspired after by men in ignorance because such materialist does not understand that material name fame and gain are shadows of a real thing. They are not the substance but they are only

the perverted reflections. The pure devotee of
Vasudeva is enlightened by the transcendental
service attitude of ^{the Lord} ~~Vasudeva~~ and he therefore
has no attraction for such false things called
by the name of religiosity, economic development
or gratification, paraphernalia or at least
by the snare of salvation.

by the ~~smash~~ ^{the} purpose of performing ~~the~~ real religion is to attain an attachment for hearing & chanting the messages of the Kingdom of God. Materialistic people are attached to the country news papers on account of their lack of spiritual consciousness. The aim of religiosity is therefore to develop this spiritual ~~and~~ consciousness ~~with~~ without which all labours in the performance of religious rites, are waste of energy only. Religiosity of scriptural direction, in all countries, does not aim at economic welfare, neither economic welfare aims at increasing the means of sense-gratification. Neither frustration of sense-gratification aims at salvation or liberation from the material conditions.

People are advised ^{of different grades} therefore not to indulge
in sense-gratification ~~only~~ by the fruits of
their labour. They are advised to work
just to maintain the body & not to get on
with an aim to enquire of the aims & objects
of life. The enquiry is for the Absolute Truth.
The Absolute Truth is realised in three different
phases called by the name of impersonal
Brahman, localised Paramahansa and
the Supreme Personality of Godhead. When
this highest stage of spiritual realisation is attained
before the presence of the Personality of Godhead, the
automatic result is like the are foregone by the

King Kurushchakra
 This stage of reluctance for false ^{and} temporary anants of material nature can be attained only by practicing devotional service of the Lord. Such devotional services are not mental concoctions of depraved persons but are actually received in full dignities and detachment from the source of the Vedic literatures. Devotional services, without any reference to the Vedic literatures such as the Sritis, Samhitas, Purana, Pancharatra and their rules & regulations, — are not bona-fide activities but they create only a regular disturbance ~~in~~ on the path of spiritual realization. Such derogatory pseudo practices of devotional services are considered as null & void by self-realized souls and are eschewed of all such disturbing elements only by sincere engagement in the service of the Lord. That makes one qualified gradually and it does not matter even if it takes a score of repetition of birth and death life after life.

R6.

Aoi va Pita... ॥

Wordings.

Dive va bhuvā va mama astu vaso

Narakāya va Narakantaka! prakamam.

Avadhūta śharada-ravindrau

charanau te maraney'pi chintayami.

Synonyms.

Dive = In the plane of the demigods

Va = either

Bhuvā = In the plane of the human beings

Va = or

Mama = My

Astu = become

Vaso = Residence.

Narakāya = In the plane of hell

Va = or

Narakantaka = Oh the destroying Narakasura.

Prakamam = As a matter of course.

Avadhūta = Defied by

Śharada = Of the season called Sharad.

Ravindrau = Lotus flower.

Charanau = Pairs of feet

Te = Of yourself

Maraney = ~~at~~ of this time

Api = Even

Chintayami = May I remember.

Translation.

Oh my Lord the killer of Narakasura! Let there be my residence either in the plane of the demigods or in the plane of the human being or in that of the hell as a matter of course, I pray for that I may remember even at the point of my death the pairs of your lotus feet which have defied the lotus & grown in the season of Sharad.

Purport.

A pure devotee of the Lord, as stated before, has not only not anything to do with mundane religiosity, economic development, sense gratification and at last salvation etc. - but also he has nothing to do even with the highest standard of material existence or even with the liberty. To him both the heaven or the hell are of equal value. He is not afraid of going to hell for the service of the Lord neither he is glad to live in the heavenly world without the service of the Lord. His response is ⁱⁿ at the lotus feet of the Lord which defiles the most beautiful seasonal lotus flower of the mundane world. The defilement is due to the transcendental position of the Lord's form, name, qualities, pastimes etc. In the Suti Mantras the Lord is described to have no hand and no leg and yet He is competent to accept anything we may offer to Him with devotion. He is said to have no ~~eyes~~ ^{mundane} eyes but He can yet see everywhere and anywhere without any hindrance. In the Bhagavad Gita He is described to have omnipotency in every sense. The mundane eye can see only but cannot hear, taste His eyes ^{however} can see, hear, eat, generate etc. In the Suti Mantras as well as in the Bhagavad Gita it is said that He simply turns His glance over the material nature and she is impregnated with the seeds of living being. There is no need for His or for any other kind of intercourse for begetting the living beings in the womb of material nature and yet He is able to become the father of all living beings. Therefore His Fatherhood or His Sonhood or His any other relation with His different types of devotees are not at all material. Every material relation with Him is defiled. He is all Spirit and the living being is his pure spiritual state only can have all ^{points of} relations with Him. Philosophers with poor fund of knowledge cannot understand this all spiritual relation with the Lord and thus they struggle in terms of material negation. They have no positive conception of the all spiritual being as ^{such} naturally they are impersonalists. But a pure devotee like King Kula-shekhara has complete knowledge of the full spiritual being. He does not say that everything material is false but he has nothing to do with anything material beginning from the human down to the hell. He has full

knowledge of the statement of Bhagwat Gita that even up to the status of the Brahmaloaka the highest plane in the universe there is no spiritual bliss which is realized after by the living being. Simultaneously the devotee has full knowledge of the spiritual life. His spiritual knowledge is not only a defiance of the material existence but also it is a positive reality of eternal existence.

At the present moment material scientists are busy in finding ^{out} means for exploring the universal space and establish new colonies for the human being. They should know it well that there are innumerable planets and globes with different varieties of living conditions. The highest plane is called the Brahmaloaka where living beings like Brahma who lives for 100 years of his age which is calculated in ratio of 4320000000 four years as twelve hours of a day. Without any mechanical means, the spirit soul, simply by his strong desire and necessary activities as mentioned in the Vedic literature, can approach the planes of the gods or that of hellish kingdom by such actions voluntarily or unintentionally. The laws of nature work then and every action of a living human being is recorded in the subtle metres of material nature. A human being is ~~not~~ promoted or degraded in different species of life in the different planes according to his actions of present life. He is promoted to the higher planes up to Brahmaloaka if he is in the mode of good men. He is stationed in the middle planes and satellites, if he is in the mode of passion and he is degraded in the lower regions of the hellish planes if he is in the mode of darkness. The modern endeavor for approaching the plane of the moon may or may not be successful by the scientific but as a matter of course & in the order of material modes as above mentioned, the human being is destined to be promoted or degraded for and by the laws of Nature. Keng Kulashekhar as above